VOL. I. DECEMBER, 1886. No. 12

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U. S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word that comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friend to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of ——: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a ove-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired, and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ends with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. DECEMBER, 1886. No. 12.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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TO OUR READERS AND FRIENDS.

With this issue our work for the first year comes to a close.

Twelve months ago this magazine was an experiment; now it is an assured success. We have asked for no pecuniary help, either to begin it or to continue it. After our first start with 2,500 subscribers, worked up by the kindness of friends, we have made no further special effort. It has gone of itself. Week by week, month by month, new subscriptions have kept coming in from all parts of the country, until within the year it has grown to 6,000 paying subscribers, and we are glad to say it is self-supporting. As to the work which we have tried to do, it is before our churches. We believed that a periodical was wanted at once cheap enough to be taken by all, broad enough in interest and sympathy to be of equal use West and East, and unmistakably trying to meet and help the Christian feeling which is ever deepening in our churches. In the original prospectus of this magazine, we said:

"The only basis upon which Unitarian Churches, *anywhere*, can ever prosper and do their true work, is that of earnest, rational, distinctly-avowed Christianity. So, it is *this* for which *this monthly* will stand, while yet desiring to keep *our fellowship* as wide as aims of common work and worship will allow. We want to do our part to promote in the homes and churches of our people a warmer piety, a reverent, intelligent study of the Bible and of the truths of religion, more active and united church life and work, and especially more zealous efforts to make known the broad, progressive gospel which has been committed to us."

This aim we have constantly held in view. It has involved some controversy which we would gladly have avoided. But so long as our Unitarian position is misunderstood or misrepresented by those who wish to widen it by putting Christianity and religion in the background, we suppose it will still be necessary to refute the sophistry and correct a blunder which is so crippling and injurious to our work as a church. We hope, however, that the recent emphatic reaffirmation of the Christian position of Unitarianism by our National Conference has settled that matter beyond the need of much further protest. And to the quiet, constructive, helpful work in our churches and in our homes, for which this magazine was established, we once more dedicate its pages.

EDITORIAL NOTES.

The visits of Rev. Brooke Herford and Rev. M. J. Savage to the west last winter and the winter before, and the recent visits of Rev. S. R. Calthrop and Rev. Grindall Reynolds, have had a most genial and helpful influence on ministers and congregations wherever these gentlemen spoke. Our western ministers are so widely sundered by space that their lives are necessarily somewhat lonely. They feel the need of the inspiration and strength that companionship gives. A visit from one of his western brethren is always hailed as a great pleasure by one of these lonely workers. If the visitor is from "the East", and brings the word of hearty fellowship and growing power from those sections where our cause has a noble history and inspiring traditions, his presence and word give a feeling

of strength and courage that these visitors themselves can little understand. And the people in our organized congregations, and the numerous friends scattered abroad, regard these visits with deep interest. Nearly all our people have associations with the East. The man from Boston who preaches for Dr. Channing's church; or the man who has stood for many years in the pulpit at Concord; or the man from Syracuse who preaches for the congregation to which once ministered the noble Father May, is met by all the people with pleasure. His word comes to them with all the charm and force that old associations give. And if that word is a strong appeal to the love, and aspiration, and consecration that, in spite of the absorbing materialism of western life, are strong and warm within their hearts, it has a power for good that is worth infinitely more than the modest speakers themselves give it credit for. It is to be hoped that these recent visitors, who have gone as far west as Topeka, Kansas, are but forerunners of a great army, who, grip-sack in hand, will "come over and help us", not stopping until they have spoken their word, not only in the great mid-west, but far away at the foot of the Rockies and where the tides of the Pacific flow in at the Golden Gate. O. C.

Harvard university was very impartial at its great 250th Founders' day, conferring her LL.D. degree on Prof. Park, the chief advocate of the inevitable perdition of the heathen, and her D.D. on Prof. Smyth, who is now undergoing Prof. Park's Christian persecution for venturing to doubt such an atrocious doctrine. That was a delicate distinction, too, to give the doctorship of *laws* to the prosecutor.

Rev. E. A. Horton, of Boston, has prepared a course of study for his Sunday-school, which might well be more largely introduced. He has divided his school into five grades; and, besides choosing with great care the subjects and lesson books which are to be taken up successively in the different grades, he has also made out and printed special lists of books which will aid the teachers and older scholars in the preparation of lessons. It is this sort of systematic forethought which is needed to make our Sunday-school work effective.

Rev. Reed Stuart, who for some years has been pastor of an independent society which grew out of the Presbyterian church to which he had previously ministered, in Battle Creek, Mich., has accepted a call to the Unitarian church in Detroit, and enters upon his new work in December. Mr. Stuart has won for himself a reputation as a preacher scarcely second to that of any man of any denomination in Michigan. We heartily welcome him to our Unitarian ranks. He is yet young, and the field to which he goes is one of the most important in the west. Under the impulse of the new minister in the pulpit, we hope the Detroit church will go forward soon to build the new house of worship which they almost decided to build under the leadership of Mr. Forbush, three years ago.

Rev. S. M. Crothers, the author of the sermon which we give our readers this month, has just gone to St. Paul, Minn., to be pastor of our church in that remarkable city, which, with its no less remarkable companion and rival, Minneapolis, is so rapidly becoming a great northwestern metropolis. Mr. Crothers is one of our younger Harvard men. He has had a successful pastorate at Brattleboro, Vt., of several years, and is with reluctance given up by the Brattleboro people, to allow him to go to the larger and more responsible western field.

A ludicrous mistake of the printer caused us to say in our November number (on page 291), "We are sorry to see Mr. Savage turn aside to put on the shoulder this switch-off Ethical movement" [in the West]. The sentence should have read: "We are sorry to see Mr. Savage turn aside to *pat* on the shoulder this switch-off Ethical movement." The rest of the paragraph continues: "If our reading of his sermons

and books has been correct, he does not belong with this movement. He belongs with a movement of unequivocal Theism,—a movement that has the clearness of vision to see that God and worship even more than Ethics (though of course never for a moment to be divorced from Ethics) are, and must be declared to be, the central things of any religion that is to endure and have power in the world."

In our last number we had the following:

We have always said that if the Western Conference will give up its executive functions and turn its missionary work and funds over to the American Unitarian Association, we should not care how colorless might be its constitution. But so long as an organization takes upon itself executive functions, sets about the establishment of societies, and appeals for money to do the same, the question becomes pertinent, "Are those societies to be only Ethical societies, or are they to be societies for worship—churches?" And again: "It is a perfectly rational thing for an organization that has executive functions and which appeals to churches and individuals for money to state what it exists for, what it intends to do with the money; and if that purpose really *is* the establishment of Christian churches, then to say that."

This was our answer, and surely a sufficient one, to the point made by some friends that any statement of *a religious object* on the part of a *conference representing congregational churches* is inconsistent with Congregationalism. But W. C. G. makes these sentences the text, in *Unity* of November 20, for another of his long articles, maintaining that "such talk" is "*misleading the public*" (in italics) and not "*true*" (!) Why such a serious charge? Simply because—and we are appealed to by name to corroborate the statement—the Western Conference "has not given *one cent* to any church, Christian or heathen, or even towards the printing of a tract"; and "has not *asked* for a cent for such a purpose". Certainly; we cheerfully corroborate this statement! But we did not say it had *given money to churches.* What we did put as its "executive functions", are that it "sets about the establishment of societies, and appeals for money to do the same". That is just what it does! Its secretary is—has been for years—a traveling western missionary, starting and building up churches,—just as much "executive" work as if he helped them with money. The idea of the Western Conference discontinuing such "executive functions" did not, however, originate with us, and we have no wish for it. We want it to do all it has ever done, and more, only, we want it to say, as it always did till four years ago, what its "doing" is for. Let it make its work again, as formerly, distinctly Christian—distinctly aiming to promote belief in God and worship, as well as "truth, righteousness and love", and then we shall rejoice to have it keep its executive functions. We have only suggested the giving these up as a compromise by means of which a union of all parties might possibly be effected. We are sorry W. C. G. (and the senior editor of *Unity* also, who, in a column adjoining that of W. C. G., takes occasion publicly to indorse all his colleague's utterances, past and present, in the paper) is not willing to go even so far as this for the sake of harmony.

At the recent meeting of the Missouri Valley Conference, held at Topeka, Kansas, the following resolutions were discussed, and passed almost unanimously—the vote standing, if we are rightly informed, 40 in favor and 2 against. They were framed with reference to the condition of things in the denomination in the west, with the hope of proving a sort of common ground on which all western Unitarians, the Western Conference and the Western Association, might unite. The resolutions were as follows:

Resolved, That this Conference recognizes the entire independence of each Unitarian congregation, and claims no ecclesiastical authority whatever; its relation to the churches represented is advisory only.

Resolved, That this Conference stands for the upbuilding and maintenance of pure Christianity.

Resolved, That in thus declaring plainly the nature of our organization we do not intend to limit our fellowship, but on the contrary declare that our fellowship is based upon no dogmatic test, and we welcome all who are

willing to work with us or with them for the establishment of truth, righteousness and love in the world.

To these resolutions we of course give a hearty assent, and earnestly wish that on the basis which they offer there may be a drawing together of all our western forces. Our fellowship is left by these resolutions as broad as anyone can desire; the absolute independence of each church is sufficiently guarded, while the purpose of the Conference is made the same as that for which our national missionary organization, the American Unitarian Association, exists, namely, the promotion of "pure Christianity". Let the Western Conference but place itself on this ground, and there will be harmony among us in the west again as of old. That this is what a large part of the Unitarian *people* of the west *really want* is seen by the very large majority with which the resolutions were adopted, and this notwithstanding the fact that the secretary of the Western Conference was present and spoke against them.

Let the good work which our Missouri Valley brethren have so excellently begun, of trying to find a broad common ground on which we all can stand, go forward.

It seems likely that our National Conference will hereafter be compelled to hold its meetings in Saratoga elsewhere than in the Methodist church. Dr. Leach, the pastor, whose cordiality during the Conference, by the way, was rather astonishing to many of us in its effusiveness, has since written a long letter about the Conference, to the *Christian Advocate*, of New York, reaching the conclusion that for a body which denies the deity of Jesus Christ to hold its meetings in a Methodist church is a desecration, and declaring that his consent will not be given for the renting of the church to the Unitarians in 1888. The editor of the *Christian Advocate* strongly sides with him in his position. Well, we are sorry, and yet we cannot but recognize a grim consistency in the stand taken. It is an old axiom in law that the best way to get a bad statute repealed is strictly to enforce it. We are not sure but that the very narrowness and bigotry which Dr. Leach represents—narrowness and bigotry which fidelity to Methodist theology *compels*—is the very thing necessary to open men's eyes to the character of the theology. A theology which will not allow its adherents to extend a Christian courtesy to another Christian denomination, because its faith is "unsound", can hardly fail to set thoughtful persons to the task of inquiring for a better theology.

THE OLDER ENGLISH UNITARIANISM.

I have shown in previous papers how Unitarianism in England gradually grew up in the old English *Presbyterian* churches very much as, a little later, it grew up in the *Congregational* churches of New England. These old Presbyterian congregations, the survival of the soberest and freest section of the Puritans, were practically independent of each other, never Presbyterian in actual government except in Lancashire and London, and drifted almost unawares through latitudinarianism into the doctrines of Dr. Priestley. So, though many of them have retained their Presbyterian name to the present day, they have been practically Unitarian churches from the beginning of the present century.

It is interesting to remember the character of the group of congregations which thus came to form the older Unitarianism. They were largely composed of the well-to-do classes: the sturdy traders of the cities; the farmers, with many of the old "county families", in the country districts. Their church buildings were plain, barnlike structures, often standing in retired streets, and sometimes up narrow alleys, where they had been placed to be out of the way of public notice in the first days of toleration, when it was still possible that any change of government might make them the object of attack by "church and king" mobs. They were not called "churches", but simply "meeting-houses" or "chapels", and to this day

our English Unitarians (and indeed dissenters generally) talk of "going to chapel" where an American talks of "going to church". Their ministers were educated at certain "Academies", as they were called—small divinity classes of half-a-dozen students grouping around some of the more respected ministers, no nonconformist being admissible to the national universities of Oxford and Cambridge, which were held close and tight in those days by the great dominant Established church. Gradually these classes developed into small colleges, such as that at Warrington, started in 1757, the precursor of the present Manchester New College, which was instituted in 1786. Very humble institutions were these "Academies", but for the most part they were the homes of a very genuine and thorough scholarship. A very staid, scholarly ministry they furnished, among congregations of quiet, staid, eminently respectable people. There had been nothing of a revival movement in the origin of these churches, only a slow gradual change of thought, nothing to give them any wide hearing among the people. Indeed, they did not think much of the people. The days of persecution were too recent. They were only too glad just to assemble peacefully for their own worship, without attracting opposition by attempting any proselytism. The great Methodist movement sprang up and drew to itself large numbers from the large orthodox bodies, but took few from the Unitarian congregations. It did them, however, the very real harm of driving them, in reaction from what seemed like cant, into the opposite extreme of reticence and religious reserve. Still, though doing little if any missionary or evangelistic work, shrinking from proselyting, and failing to meet the needs of the great neglected populations of England, these churches of the earlier Unitarianism were not unfruitful. They nourished a sturdy liberalism and public spirit. Here were the men who all through England were the sturdiest in their protest against tyranny and corruption. Here were the men who, when George III was endeavoring to coerce the American colonies, openly declared that the colonists were right, and sympathized with them in their war for Independence. As they became more markedly Unitarian in their doctrines, these churches were more and more isolated from all others, and denounced alike by "church-men" and the other Dissenters. But they were known for the uprightness and trustworthiness of their people, and won a wide respect throughout the country. A strong, wholesome, manly religion, mainly of the educated classes, with little to say, but ready for useful work and for any struggle of reform, was that earlier Unitarianism of England. B.H.

MORAL CULTURE.

PART OF A LECTURE DELIVERED IN ANN ARBOR, MICH., BY REV. J. T. SUNDERLAND, SUNDAY EVENING, NOVEMBER 14, TO A CONGREGATION LARGELY MADE UP OF STUDENTS OF THE UNIVERSITY.

A large proportion of you who listen to me to-night are young. Your lives are yet before you. Do you realize how grand and inspiring is the thought of a life yet unlived?

Said a great Englishman who had won many of the highest honors his nation could bestow, "I would rather be a beggar boy of eighteen, with my life yet before me, than to be Lord Mayor of London at eighty." So grand a thing it is to set out upon a life, and make out of it the pure, strong, high, heroic thing that every life ought to be.

But the grandeur of entering upon life is hardly greater than the solemnity. So many lives that promised well at first turn out failures. I cannot but ask myself the question, how many of you young men and women who hear me to-night are going to make something worthy out of your lives?

There is one danger that overtops all others as you go forth on your untried paths. That danger is that you will not set your moral standard high enough. Don't fear being too honest; don't fear being too truthful in word and life; don't fear being too faithful to duty, or too firm in your adhesion to

what you believe to be right. The danger will all be on the other side. No man at the close of life ever regretted that he had been so good; but millions have mourned with bitter tears because they had not been better.

You will meet men who will insinuate that virtue is valuable if you don't have too much of it; a very high degree of it wants to be left to women, or if to men, at least to men who have got on into years. For a young man to enjoy himself, or even to succeed in the world, he must not be too particular about his principles.

I tell you, young man, that kind of thing is of the devil, if anything in this world is of the devil. And if you listen to it you will find out too late that it is of the devil. No man ever had too much virtue. Rather than let go your principles you had better let go your life. If you can't enjoy yourself and be a man, be sure you can't and be anything less than a man. If you can't succeed in the world and be a man, then resolve that you will do better than succeed, you will honorably and bravely fail, but you will be a man anyhow. Scorn all success, so-called, which must be bought at the expense of a jot of your manhood.

Be brave enough, aye and wise enough too, to write as the motto of your life:

"It matters little where I was born
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
That matters much."

Keep your self-respect. Live so earnestly, so purely, so honestly, so bravely (for no age ever called more loudly for brave men than this) that you can't help respecting yourself. And if you, who know yourself best, really respect yourself, you need have no fear that others will not come soon enough to respect you too. The world wants to find people to respect. The trouble is that it can't find half enough that it can respect. For it will not respect shams. Sometimes it pretends to, but it does not. Resolve that you will live so that the world shall respect you.

Dare to be sincere. Dare to say what you think, if you say anything. Dare to be odd. Dare to be yourself. Dare to be poor. Be infinitely more afraid of a shabby character than of a shabby coat.

"This above all,—to thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

You who are students can strengthen yourselves morally in no way better than by doing no slip-shod work in connection with your studies. Don't be so short-sighted as to think it pays to cram, or practice any deceptions upon instructors. Do your work well for the work's sake, and for your own manhood's sake. Rise above thoughts about marks or much solicitude about passing examinations. Be sure that knowledge and discipline are their own exceeding great reward, and you mistake the lower for the higher when you turn your eyes away from these to seek for some other inducement to thoroughness in study. Don't forget that there is a necessary connection between thoroughness and morals. He who allows himself habitually to do sham work, will almost certainly come sooner or later to have a sham character.

And to you who are *not* students, but have duties in other directions, let me say, Be not eye-servers. Do your work as well, and in every way be as faithful, when nobody sees you as when you are under the eyes of others. Be prompt and conscientious in keeping engagements. If a man disappoints you, that is no reason why next time you should disappoint him. If a man deals with you dishonestly that does not give you a shadow of justification for trying to be dishonest in return. If another does wrong, that is only an added reason why you should do right. If another is impolite, that only makes it the more important for you to be polite. A young man who was walking with a proud, snobbish friend lifted his hat politely to an Irish laborer whom he knew. "Humph!" said his friend, "do you bow to clod-hoppers? I only bow to

gentlemen." Replied the former, "I bowed to the man because *I* was a gentleman, or wished to be, not because he was or was not one."

Finally, I beg of every young man, stoutly to put away evil habits. You can't afford to indulge in bad habits, if for no other reason, because they make you despise yourself. This alone is a sufficient argument why you should not drink, why you should not swear, why you should never tell a story that is low, why you should never let pass your lips a jest that is impure. Three or four years ago I happened to be alone with an eminent public man of Massachusetts—a man whom I had never known personally, but whom I had always thought of with great regard. As we walked together he told a joke that was vulgar. It was like a thunder-clap in a clear sky. I had never dreamed that an impure word could pass such a man's lips. He sank in my estimation instantly, down so low that from respecting I pitied him. Do you say that you never utter words that are impure only with your intimates and those who indulge in the same kind of talk? Shame on you, if you do it even then. Keep yourself as pure in word, in thought and in life as you expect your sister to keep herself. Do you say I am unreasonable? I am not unreasonable. You have no right to set up for yourself a standard of moral character one whit less high than that.

Husbands should be as good as their wives. Brothers should be as pure as their sisters. If men have habits which they would despise women for having, that means they should ask themselves very seriously whether they ought not to give them up.

Do you say it is hard to maintain a high standard of virtue in the midst of your present associations? Then probably the most important thing for you to do is to form new and better associations. No young person, man or woman, can be too careful to keep clear from evil companionships. A father said to his daughter, who was dressed in white, ready to go to a party with a young man whose character was not what it ought to be, "My daughter, bring me a coal from the bin." But, father, how can I?" replied the daughter, "Don't you see I am dressed in white, and my gloves and clothing will be soiled if I do?" The father only answered, "Characters, as well as clothes, should be kept away from coals."

Young men and women, I have spoken thus earnestly about these practical matters of conduct and conscience, because my conviction is so profound that the first thing needful for every human being, to fit him for life, is a pure, noble and strong character. I have little fear that any of you will appreciate too highly the other forms of culture of which I have spoken in this course of lectures—Physical Culture, Culture of the Intellect, Culture of the Memory, Culture of the Imagination, Culture of the Will. I would only complete and crown these by something still higher. If the experience of the race teaches anything, it is that all culture which fails to reach the moral and spiritual nature—which fails to make us good and true as well as keen and strong, conscientious and devout as well as intelligent, fails in the very place where it is most important, both for ourselves individually and for society, that culture shall never fail.

THE LOVE OF GOD.

Tune, "Forever with the Lord," Sunday-school Hymnal, No. 168.

I pray to know Thy peace,
I long to feel Thy love,
Each day I yearn the way to learn
Unto Thy home above.

O love of God most full,
O love of God most free,
Come warm my heart, come fill my soul,
Come lead me unto Thee.

Warm as the glowing sun
So shines Thy love on me,
It wraps me round with kindly care,
It draws me unto Thee.

No foe can face me down,
No fear can make me flee,
No sorrow fill my life with ill,—
Thy love surroundeth me.

The wildest sea is calm,
The tempest brings no fear,
The darkest night is full of light
Because Thy love is near.

I triumph over sin,
I put temptation down,
The love of God doth give me strength
To win the victor's crown.

O love of God most full,
O love of God most free,
Thou warm'st my heart, thou fill'st my soul,
With might Thou strength'nest me.

O. CLUTE.

IOWA CITY, October, 1886.

SKETCHES FROM THE HISTORY OF UNITARIANISM IN HUNGARY.

I. THE BIRTH OF UNITARIANISM.

Hungary is the only country in Eastern Europe where Unitarianism has been openly confessed since the time of the Reformation. In order to understand the history of this faith in Hungary, we must keep in mind the fact that the country now bearing this name consisted of two independent parts from the time of the Reformation until the middle of the present century. The larger of these divisions, which made up three-quarters of the whole, was known as Hungary; while the remaining small portion, beyond the great plains and forests, bore the natural name of Transylvania. Curiously enough, it was in this small bit of mountainous land that Unitarian ideas were born and nurtured.

A portion of the people of Hungary were among the very first to listen to Luther's daring words and to accept the Reformation. Already, in 1520, before the national disasters which resulted in the separation of Transylvania from Hungary, a considerable number of the nobility had embraced the new ideas; while even Queen Mary herself, with other members of the royal family, favored them. But the papal party was still the more powerful in the state, and in 1523 a royal decree, planned to stop this rapid movement toward Protestantism, ordered that all heretics should be excommunicated and their property confiscated. The decree was never enforced, for, just at this time, the Turks attacked the country anew. A large number of the bishops and chief nobility, with the king at their head, fell on the field. The country separated into two parts. Transylvania won a portion of Hungary, and began a new epoch with John Zápolya as king. He was succeeded by his son, the liberal minded John Sigismund.

First from Germany, then from Italy and Poland, merchants, refugees and students from the universities flocked into Hungary, bringing with them the new ideas of religion. The Lutheran faith took hold of the German speaking Saxon population; but, before this faith was legally acknowledged, it was followed by Calvinism, which, in its turn, was soon overpowered by Unitarianism. As early as the year 1541 the New Testament was read in the Hungarian vernacular tongue. Books in three different languages, viz., Latin, German and Hungarian, spread the new faith all over the country.

To crown the whole movement, and raise himself amongst the immortal apostles of the true gospel of Jesus Christ, King John Sigismund, in the year 1558, in a diet at Torda, drew up a decree granting religious liberty in these words: *Let everyone hold the religion he prefers. In matters of faith all are allowed free choice.*

Before this decree was promulgated, and much more afterwards, the evolution of new ideas was so great that nothing could stop it. What Servetus was for Switzerland, what Ochino was for Italy, that was Hancaro, the Italian, for Hungary. But, omitting foreigners, Thomas Aran, a born Hungarian, was as bold a confessor of Unitarianism as any of them. He wrote a book about 1558, in which he denied the doctrine of the Trinity. He said: "The son is not equal to the Father, for he received all things from the Father; he (the son) is not God, for the scripture calls him man. Nor is the Holy Spirit a God, for it is the love of God, of which it has been said that it is given as a gift, it is sent, it prays. These epithets can not be applied to a God". Of the fall of

man, Aran said: "When Adam fell he did not lose his innocence, nor God's grace, nor his life, but he rather found them". Peter Melius, leader of the Calvinistic movement in Hungary, tried to overthrow the doctrines of Aran; not succeeding in this, he laid hold of Aran himself and forced him to withdraw his confession of Unitarian belief. Aran wrote a recantation, but he himself saw that nothing could put a stop to the progr ss of liberal thought, so great was its power all over the country.

GEORGE BOROS.

WINTER.

December's sun is low; the Year is old:
Through flying leaves and flying flakes of snow
The aged pilgrim climbs the mountain cold:—
But look! the summits in the after glow!

Nothing before us but the peak, the sky!
Nothing? Ah, look! beyond is everything!
Over these mountains greener valleys lie;
A happier New Year, an eternal Spring!

—*Lucy Larcom.*

I SHALL BE SATISFIED.

A SERMON BY REV. SAMUEL M. CROTHERS, OF ST. PAUL, MINN.

"I shall be satisfied, when I awake, with thy likeness".—Psalms xvii. 15.

Men of genius, judging others by themselves, have pictured all men as consumed by a divine discontent. The soul of the commonest boot-black, Thomas Carlyle taught, cannot be satisfied with anything less than the Infinite. But when we turn from this transcendental boot-black to the commonplace individual whom we actually meet, we are inclined to doubt the statement. Indeed, the wonder rather is to find how little it takes to make the average man contented with himself and his surroundings. We can get used to almost anything, and after a while learn to like it. The fervent reformer expects to be hailed with rapture when he calls his fellowmen to better things, but he finds that he is looked upon simply as a disturber of the peace. Captain Burnaby tells how one night, entering a Russian inn, filled with stifling smoke, he thought to win favor by showing how the draught through the chimney might be improved. But his host reproved his zeal by remarking, "Sir, it has been always thus". So the Spanish mob hurls stones at the health officers, preferring to die of the cholera in the good old way, rather than be protected by inquisitorial cleanliness. And we will not judge them too harshly when we realize how strongly we become attached to our own prejudices. Not a divine discontent with his surroundings, but an almost vegetable power of rooting himself in them, we might say is the characteristic of the average man.

All this has been said in order that we may find the proper limitation of the statement we have considered, and that we may emphasize the truth which underlies it. There are in the world people who seem perfectly self satisfied. But what common characteristics have they—the satisfied millionaire and the satisfied boot-black? They have faculties which as yet lie dormant. Their satisfaction is like that of sleep. When their souls are aroused to full consciousness all will be changed. It is as if a poor man lay down, and sleeping knew no want. For him sorrow and tears were no more. But the dawn came and he awoke, and with the waking the pangs of hunger came, and with the light the grim revelation of his wretchedness. All the anxieties of the day trooped tumultuously into his dazed mind. He had slept and been at peace, blessed dreams had comforted him and he had feasted in kings' palaces. He awoke—and he was alone, weary and hungry, shivering in the cold gray dawn. And that is what every awakening of the soul to the realities of life means—it is the awaking to unsatisfied desire.

This is what makes the honest effort to do good such hard work. The philanthropist laboring for the greatest good of the greatest number is apt to be sorely disappointed at his own success. For the greatest good does not mean the greatest contentment. He sees the slave half-imbruted by his bondage, and he preaches the gospel of human brotherhood till the slave awakes to freedom and manhood. A

moment's cry of gratitude, a fleeting dream of joy, and then murmurings, such as Moses heard in the desert. The slave had been treated as a mere animal, but he had enjoyed animal satisfaction. Now he feels that he is a man, but a man poor, ignorant, defenceless. He is told that he is a king by divine right, but the very announcement reveals that his crown has been lost and his kingdom lies waste. No more for him can be the unquestioning acceptance of his lot of drudgery, and no more the old careless joy when the day's work was over and he trudged home with song and jest; henceforth he is to be tormented by ungratified ambitions, he is to feel the spur of necessities and be goaded on by anxieties compared with which the taskmaster's lash had been but a soothing touch. Whenever any power of the soul is aroused its new activity is manifested by its desire for something as yet unattained. The earnest thinker will tell that from the time when his real intellectual life began his intellectual complacency was at an end. Once he imagined that his mind was a safe repository of truth, now he is only a seeker after it. The more his knowledge has increased the more insignificant it has seemed when compared to what is yet unknown.

The story of those who have most keenly felt the joy of living and been most alive to the beauty of the world has been the same. The Epicureans pictured life as a rich banquet to which we are invited, and taught that when we have partaken we ought joyfully to give place to others. But the fact remains that the goodliest guests have gone away hungry and with thirst unquenched. It has been said of Keats that "Falling like a tear on the world's cold cheek he woke it". He awoke it to a new and fuller sense of beauty, he sang of the joy of the world, and yet the tear drop was the fit emblem of his influence. Always he seems to say, "The world is so beautiful! so beautiful—and so fleeting". We seem to hear deep sensuous music, dying away at last in a cry of unsatisfied desire. The heavy eyes and dull ears make no complaints, but when both are at their best the confession comes. The eye is not satisfied with seeing, nor the ear filled with hearing.

One need not speak of what the arousing of conscience means, for it is a dread awakening which all men have learned to fear. Its very essence is its condemnation of our present selves. It is the angel with flaming sword driving us out of our selfish paradise. No man has ever satisfied his awakened conscience. For each act of obedience has as its result a clearer moral insight. Each new endeavor brings the awful dawn of an austerer judgment day. Always "I ought" is lifted high upon the judgment seat, and "I am" stands as a culprit at the bar.

This then is the confession of the awakened soul: I slept and I knew no ill; I dreamed pleasant dreams and was well content; at last I awoke, to knowledge, to life, to love, to duty, to righteousness; I awoke and I was *not satisfied.*

Is life, then, only a vain seeking for something which can never be found? Is discontent the final word, and peace only a fond illusion?

Before we admit it, let us examine our dissatisfaction more carefully. What is it in these good things which leaves us still unsatisfied? The answer is, It is because they are transient. Our knowledge fades away into doubt, beauty decays, the righteous cause fails, the good man dies, and so our souls are left forlorn. The trouble, then, is not with the things themselves but in their limitations. It is because they are finite that they fail to satisfy us. When we have said this we need only to change the phrasing, and our confession of disappointment becomes a triumphant confession of faith. "Nothing finite satisfies us", what is this but to declare that *the mind of man is so formed that, when fully awakened, it can be satisfied with nothing less than the Infinite.*

Nothing less than the Infinite, infinite love, infinite life, infinite power—is this the demand? Then is the human heart

no mean thing, but an abyss which can be filled only with the fulness of God!

The awaking to finite realities is the beginning of all heroisms and strivings. But another dawn awaits us—the awaking to a sense of the infinite reality. It is not something which we must think of as an experience reserved for another existence. It is possible here. It is to realize that this is indeed God's world; it is to see all truth and life no longer as temporary incidents, but as manifestations of the inmost life of the universe. It is not the antithesis—God and the world; it is the vision of God *in* the world.

For such a revelation the soul waits. As we have borne the image of the earthy, so shall we bear the image of the heavenly. As we have seen all things "in the likeness of sinful flesh", frail and fleeting, so we shall see them bearing the likeness of the eternal spirit.

When we shall awake to this we shall be satisfied. We shall be satisfied with life when we see it stretching beyond the horizon which we had thought bounded all; we shall be satisfied with all beautiful things when we see them not as playthings of an hour but as necessary parts of the perfect whole. We shall be satisfied—and this is the old paradox of religion—even with our discontent with ourselves, when we see that it is in truth divine, the witness of God within us.

Our first awaking was to hunger and thirst and pain. Our second awaking is to the beatitudes which rest upon them. Blessed is the hunger after righteousness, for righteousness is infinite. Blessed is the unquenchable thirst which gives us no rest till it brings us to the inexhaustible fountains.

CHRISTMAS.

Heart beats to heart, friend smiles to friend,
  Across the sea the nations call,
"Peace and good-will, good-will and peace,
  In his dear name who loves us all!"
—*Mrs. H. B. Stowe.*

Strong Son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace,
Believing where we cannot prove;—
Thou seemest human and divine;
  The highest, holiest manhood, thou:
Our wills are ours, we know not how;
  Our wills are ours, to make then thine.
—*Tennyson.*

CHRISTMAS REVERIES.

It is Christmas eve. Heap high the logs and send the bright flames crackling up the chimney.

Let the warmth of fireside cheer melt the icy fetters that hold fond memories unwilling captives.

Let us for one night dispel dark shadows and fan into new life the dying embers of past endeavor, and amid the chiming and tinkling of joyous bells we can hope and pray that not one jangling note of discord may disturb the happy dreams of the children or shatter the towering castles of fancy, as Santa Claus speeds on his way.

Outside, the bleak wintry winds may strive to drown the melody of the silvery music, but around our hearth-stones let us tinge with reality those elusive fairy dreams of other days, that may have faded only to re-appear like Christmas stars among the banks of fleecy clouds.

Across the fields of ice and snow, as Time hurries us along the highway of life, we may look back to Christmas days long gone, when we seemed to pause a moment amid the hurry and the rush.

Across the snow the music of sweet vesper bells may grow fainter, until even their chiming will fail to cheer us, unless we learn to see and read on the happy faces of the children a story of joy and gladness but faintly echoed by the bells.

Thus over the broad land may thousands upon thousands of cheerful hearth-fires reflect the happiness of youthful hearts, and dark clouds will roll away, disclosing to our view the radiance and the beauty of celestial cities, where the angels of Christmas, yet to come, will strike their golden harps in happy unison, while they chant the glad refrain, "Peace on earth—good will to men."

As seated by the fireside the flames roar up the chimney, or as we listen to the soft tones of girlhood's laughter, let

harsh words remain unspoken, even if the boys' voices are tuned in a wilder harmony, or strike a few false notes in a carol born of Christmas anticipation. And thus while joy and innocence commingle, by gifts, kind words and smiles of gladness we may change the fairy visions of the children's dreaming into a joyous reality, as around the Christmas tree we gather, while Santa Claus, unmasked, forgets to climb the chimney or journey through the key-hole on his flight to the reindeer sleigh.

Thus may old folks enter the realms of childhood's dreamland, and hope to win kind benedictions from the Giver of every good and perfect gift. So let us keep brightly burning in the shadowy halls of memory a lamp that shall light us onward to the crystal shore, where the silvery ripple of childhood's laughter will welcome us on a never-ending Christmas morn. W. A. B.

A SON'S ADVICE TO HIS FATHER.

V.

CONCERNING PREACHING.

My dear father, I do wish you would alter your style of preaching a little. I know your sermons are very excellent in many ways; they are learned and they are logical and sound well,—and still I don't think you have quite the knack of preaching so as to get hold of your people in the way that I know you wish to do. I cannot help thinking that they feel about the preaching as a sort of exercise that has to be gone through, and which they like to have put through creditably, and properly, rather than as something that they look to with much real interest and eagerness. Partly, I do believe it is a certain old-fashionedness in your way of putting things. I notice all the older preachers are very much alike in this. They never tell you what they are going to preach about. They give out their text, and sometimes that tells you, but even then they never come at what they really have to say till they have talked for ten minutes on some general subject as a sort of introduction. And, even then, you have to listen with all your ears to be quite sure what their subject is, and sometimes they will preach for a full half hour, all round and round their text, and at the end it has all been very good that they have said, and still you are not quite clear what they have been really driving at. Now, take that sermon you gave us last Sunday, father. Your text was that in Genesis, "God saw everything that he had made, and behold it was very good". Well, I thought as you gave it, I wonder what father's going to do with it. Because, you see, there are a heap of subjects that this would be a good text for. You might be going to give us a plain autumn sermon on the beneficence of nature; or you might have been thinking out a sermon on evolution, and have chosen *this* as being the nearest thing to a Bible word about it. And, indeed, when you began by saying "Few subjects have given rise to more various speculations than the origin of the universe", I thought, "Sure enough, the governor is going to give us evolution to-day". But no; you went on to give us quite a long dissertation, first of all on this wondering of mankind, and then on the elevation of the Hebrew thought on the subject as evinced by their ideas of a Divine creator. It was all very good, father, but still I kept wondering what, exactly, your subject was going to be, and it was not till you had given several other reflections, each of which I thought must surely be your subject but each of which turned out to be merely another side-show, that you settled down to the real matter you wanted to preach about—which was, that this world is naturally good and not evil, rounding off into the grand lesson of its being a worthy object for man's love and study. Well, it was a splendid subject, father, when you got to it, and when we were all sure that we were right in it at last,—but what I want to know, is, why you couldn't tell us at the start what you had taken that text for, and what you wanted to do. Suppose you had only said straight out to begin with, something like this (of course, I can't put it as well as you would have done), "My subject is *the goodness of*

this world; that it is not something to be despised and sighed over, or regarded as unworthy of man's love, but it is a good world, which its maker loves and want us to love." Why, father, two things would have followed. In the first place, I don't think you would have gone off into so many of those nice little introductory side-shows; and in the second, what you *did* still bring in, in that way, would—your subject being known to start with—have taken its place, and contributed something towards working out your thought.

I think you might take a wrinkle from the newspapers in this matter. After all, I don't see that a sermon is so very different from a good leading article; at least, so far as it does differ, it is even more necessary for it to begin with some clear statement of what it is about. For men have the leader right in black and white before them, and they can look back and see the connection of the various parts; but in the sermon they are only listening, and there is no stopping and referring back. Yet the leading articles in our best papers all indicate by their very first sentence what they are about. Even if they have no distinct heading or title, the first three lines tell you their subject. Indeed, nobody would read them, otherwise. Fancy a newspaper editor beginning a leader on the Tariff by a disquisition on the origin of commerce in *Barter*, or by such a sentence as this: "There are few subjects that have awakened more interest in reflective minds than that of the mutual relations of the various peoples of the earth." Or, suppose an article intended to recommend the Panama Canal enterprise to commence: "There is something very wonderful in the structure of the earth." I'm sure, father, that those introductions are quite as close to the subject as half of those which begin your sermons. But the editor knows better. He strikes a clear note in his very opening sentence: "What is to be done about the Tariff?" or "The last reports of the Panama Canal show unmistakably, etc., etc." Now, why can't you do something in the same way in your sermons? Strike a clear note at the very start. Let people know at once what you are going to speak to them about. Then every word will take its place, and even your digressions would be rounded back to your main meaning, and the whole would leave a single clear impression instead of that blurred series of half-remembered thoughts which is all that we poor hearers take away from most of the sermons which are prepared with so much care. Forgive the plainness of my speech, my dear father, for, as *you* used to say *me*, I do it for your good, and am always the same affectionate son,

"——Co."

SELECTIONS FROM THE STANDARD CREEDS OF ORTHODOXY.

Belief in the Trinity necessary to Salvation. "Whosoever shall be saved, before all things it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, and another of the Son, and another of the Holy Ghost. * * So the Father is God and the Son is God, and the Holy Ghost is God. * * He therefore who would be saved must think thus of Trinity."

Athanasian Creed in Book of Common Prayer of the Episcopal Church of England. This is taken for substance of doctrine on the Trinity by all Orthodox Churches.

Belief in the Deity of Christ necessary to Salvation. "It is necessary to everlasting salvation that we also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that the Lord Jesus Christ is God, * * God of the substance of the Father * * perfect God, * * equal to the Father as touching his Godhead. * * This is the Catholic faith which, except a man believe faithfully, he cannot be saved."

Athanasian Creed in Book of Common Prayer of the Church of England.

The Fall; Original Sin; Total Depravity. "We believe, teach and confess that Original Sin is no trivial corruption, but is so profound a corruption of human nature as to leave nothing sound, nothing uncorrupt in the body or soul of man, or in his mental or bodily powers."

Lutheran Confession of Faith—the "Formula of Concord." Art. I, Sec. 3.

"Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit, * * by this sin they fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. * * They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

Confession of Faith of the Presbyterian Church, pp. 38–40.

Infants Suffer and Die because Adam Fell. "Infants are a part of the human family, and their sufferings and death are to be accounted for on the ground of their being involved in the general moral ruin of the race."

The Auburn Declaration (1837) Sec. 5. Highest doctrinal authority in the Presbyterian Church of this country.

Elect Infants Saved (by Inference others not saved.) "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."

Westminster Confession (which is taken for substance of doctrine by all Presbyterian and orthodox Congregational churches), Chap. X, Sec 3.

Infants Lost unless Redeemed by the Blood of Christ and Regenerated by the Holy Ghost. "All infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost."

Auburn Declaration, Sec. 6.

Decrees; Foreordination; Everlasting Death. "By the decrees of God, for the man festation of His glory, some men and angels are predestined to everlasting life and others foreordained to everlasting death."

Westminster Confession, Chap. II, Sec. 3.

All non-elect persons and all Heathen, lost. "Others, not elected, * * cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested."

Westminster Confession, Chap. X, Sec. 4.

Sacrificial Atonement. "As sin cannot be pardoned without a sacrifice, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men."

Confession of the Free-Will Baptists, Chap. VII. 1868.

God the Son dying to reconcile God the Father. "The Son, who is the Word of the Father, is the very and eternal God, of one substance with the Father, * * who truly suffered, was crucified, died and was buried to reconcile the Father to us."

Discipline of the Methodist Episcopal Church, Chap. I, Sec. 2.

Instantaneous Regeneration Necessary to Salvation. "As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an instantaneous renewal of the heart by the Holy Spirit."

Confession of the Free-Will Baptists, Chap. XI, 1868.

God's Wrath and Curse; An Endless Hell. "All mankind, by their fall, lost communion with God, are under His wrath and curse, and so liable to all the miseries in this life, to death itself, and to the pains of hell forever."

Westminster Shorter Catechism.—Answer to Question 19.

Eternal Torments. "The souls of the wicked are cast into hell, where they remain in torments. * * The wicked shall be cast into eternal torments."

Confession of Faith of the Presbyterian Church, pp. 161 and 165.

Small Sins. "There is no sin so small but it deserves damnation."

The Westminster Confession, Chap. XV, Art. 4.

The Bible Infallible. "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

The New Hampshire Baptist Confession, Art. I, 1833. This confession is more generally accepted than any other among Baptists in this country.

Resurrection of the Body. "They [Congregational Churches] believe that the bodies of the dead will be raised again."

Art. XIX, of Declaration of the Congregational Union of England and Wales. Printed annually in the Congregational Year Book: London.

Christ Ascended into Heaven, Body, Flesh and Bones.—"Christ did truly rise from the dead, and took again His body, wherewith He ascended into heaven."

Methodist Articles of Religion, Art. III.

"Christ did truly rise from the dead, and took again His body, with flesh and bones, wherewith He ascended into heaven."

Articles of Religion (Art. III) of the Reformed Episcopal Church in America. Adopted 1875.

Doctrines of all the Evangelical Churches. The American Board of the Evangelical Alliance, which represents all the leading evangelical churches of this country, adopted, in 1867, as its doctrinal basis, among others, the following doctrines: "The utter depravity of human nature, in consequence of the fall." "The justification of the sinner by faith alone." "The resurrection of the body."

Is it said that the orthodox denominations of the present day have repudiated the above dogmas? On the contrary, it will be observed that the quotations made are taken from the still officially accredited and authoritative statements of faith of these denominations.

[Compiled by J. T. S.]

ILLUSTRATIONS OF UNITARIANISM.

WHY WE BUILD CHURCHES.

A statement made at the dedication of the new church in Topeka, Kansas, Nov. 16, by the pastor, Rev. Enoch Powell.

A decent respect for the opinions of mankind requires that we should declare plainly and honestly our object and purpose in building this church.

Believe me when I affirm that we are not merely religious critics—that our object is not merely to protest nor our purpose merely to deny. The church is our organized affirmation of the grand essentials of religion.

We have built this temple of worship—this workshop of the humanities—because we have the broadest, most positive, vital and inspiring of faiths, and believe that this is what the world most needs. Holding that God is really our father, and all men joint heirs with Jesus Christ of an eternal inheritance, we deem it our first duty to foster and cherish this faith to the end that God may be honored and man ennobled by that which humanizes God and divinizes man. We should despair of lifting man above sordid hopes and debasing desires if we lacked faith in God—in his power, wisdom and love—and faith in the nature imparted to his children.

We hold and teach that the eternal verities of religion are revealed—that they are the products of divine illumination—hence we have built this church, first, that through worship and devout contemplation all souls may become organs of the Holy Spirit, receptive of divine truths.

We have built this church as a school for the teaching of rational theology. We believe, not that reason is a substitute for faith—but that reason is the corrector and purifier of faith—and hence we hold that the cause of reason is the cause of faith, and that but for enlightened reason faith must degenerate into superstition. Hence we are frankly and candidly rationalists—believing not only in the right, but the duty also, of private judgment. We therefore not only dedicate this church to worship—but also to thought—the

reverent use of reason, and the search for truth.

We have built this church that the essential and everlasting relation between morality and religion may be proclaimed. Seeing that men attain to the highest and best, not by the path of passive belief but by active life and character, we are here, not to discredit right belief but to insist upon the superior importance of right conduct.

Unitarianism was at first the liberal and rational side of the great Congregational body. In the providence of God it has become the Christian side of the great scientific movement of our time. In becoming the latter it has not ceased to be the former. We reverently cherish all the traditions that root us in the eighteen Christian centuries. We stand loyally by our congregational policy, and above all strive to fulfill our great destiny as the champions of religion in an age of reason. We have built this church that religion may be reasonable and moral as well as heartfelt; that it may conserve the best interests of society as well as of the individual.

WOMEN'S WORK.

It goes without the saying that a large part of all church and Sunday-school work is women's work. But in most of our churches the women have some kind of definite organization and are interested in some definite work of their own. We shall be glad to make this department of the UNITARIAN a bureau into which shall flow facts and suggestions of work done or needing to be done, and out of which may be drawn inspiration for other workers. A postal card will cost but a cent and may be made the bearer of much valuable information. Will not some reader of the UNITARIAN in each of our churches find us a correspondent to this department, who will report the women's work and P. O. mission work of that church? Such reports, aside from the valuable information they may contain, will, when gathered into one whole, accomplish an important result in helping to bridge the distance which separates and isolates us as Unitarians, and give us the sense of strength in union which we so much need, especially in the West.

The first report which comes to us this month is from our eastern sisters.

BOSTON, MASS.

The first meeting of the winter of 1886-87 of the Suffolk branches of the Women's Auxiliary Conference was held on Monday, November 1, in the rooms of the new Unitarian building. Few of the church branches had held a meeting this fall, but each representative brought renewed interest in the work and the hope that their several branches would accomplish more than ever in the year to come. The Conference will principally lend its aid during the next year to the building of the churches in Millbury and Gardiner, Mass., to the society in Vineland, N. J., and to the Indian schools in the West. At the request of the President of the Conference, Mrs. Washington, of Tuscagee, Ala., gave an interesting account of the State Normal school in that place. The school is founded on the principles of Hampton and the excellent work that is done there is doubtless well known to the readers of the UNITARIAN.

LOUISVILLE, KY.

A recent visit to Louisville, Ky., brought to our notice a boys' and girls' club in connection with our Unitarian church there, which those interested in the young will be glad to know about. The club meets in the church parlor each Friday after school, for two hours of work, reading and conversation, under the direction of the leader and originator, Miss Josie Danforth. At first, only girls belonged, but the boys hearing how enjoyable the hours were, asked to come too, and a place was made for them. The girls do plain sewing, crocheting and fancy work of various kinds, and the boys paste cards, albums and scrap-books (the material being put in place ready for them before the hour of assembling), while the leader reads aloud and talks with the class about some carefully selected book or story, which may be made the medium for teaching high ideals of life and duty. The club has undertaken as its special work this year to provide for one Indian pupil in our new school in Montana, and the articles made are either to be sent direct or converted into money for this purpose.

When I learned that Miss Danforth keeps sacred this Friday afternoon engagement with her boys and girls, giving up the most coveted entertainments rather than fail to meet them and have their work ready, I could understand the interest which the members evince in their club.

ANN ARBOR, MICH.

A religious study class was organized at the beginning of the year among the young people of the church, ranging in age from fourteen to twenty. The class averages about fifteen members, meets the hour before evening service, on Sunday, in one of the church parlors, and is studying James Freeman Clarke's "Doctrine of prayer". Mrs. Sun-

derland is the director of the class, being always present and guiding the very eager, earnest and thoughtful conversations which grow out of the themes treated; but the members of the class themselves take turns in leading, and under such leadership the interest has steadily grown since the first meeting early in September.

The ladies of the church have organized a religious study class, meeting semi-monthly, on Wednesday afternoons, from two to five o'clock. The plan of work is to have at each session a brief report and conversation upon some practical charity or reform, and to divide the remainder of the time between two other subjects, the subjects chosen being Mr. Herford's "Story of Religion in England" and Christ in Poetry and Fiction, as illustrated in such books as "Ben Hur", "Joshua Davidson", "Thomas Didimus" and Longfellow's "Christus". The history is to be read aloud and talked over in the class, the stories to be read at home and reported upon by different members, with select readings and conversation upon incidents and principles brought out in the context. The programme promises thus far to prove very satisfactory.

How many of our readers have ever heard of

THE SHUT-IN SOCIETY?

This is a beautiful bit of woman's work. No one but a woman, and a woman who had felt the loneliness of invalidism, would ever have thought of it. The society originated among the contributors of the *Advocate and Guardian*, a semi-monthly paper, issued by the American Female Guardian Society and Home for the Friendless, of New York city. It has been in existence since January, 1877. To Mrs. Jennie M. D. Conklin, then Miss Jennie M. Drinkwater, of New Vernon, N. J., belongs the honor of originating the society and giving it a name. The objects of the association are as follows:

1. To relieve the weariness of the sick room by sending and receiving letters and other tokens of remembrance.

2. To testify of the love and presence of Christ in the hours of suffering and privation.

3. To pray for one another at set times, daily, at twilight hour; and weekly, on Tuesday morning at 10 o'clock.

4. To stimulate faith, hope, patience and courage in fellow sufferers, by the study and presentation of Bible promises.

To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership in this society; and the only expense incurred in becoming a member is the price of the monthly paper issued by it, *The Shut-In Visitor*, which is 50 cents yearly.

Besides the members, there are also associate members, who are not themselves invalids, but being in tender sympathy with the suffering, have volunteered in this ministry of love for Jesus's sake. The associate fee is one dollar, one-half of which is designed to furnish the paper to the destitute.

The society has no constitution, officers, by-laws or initiation fee. To be a sufferer, shut in from the outside world, is all that is needed to entitle one to its membership and privileges.

A circulating library has been originated in connection with the society, for the lending of such small, devotional and comforting books as are especially adapted to the use of invalids. Any member who would esteem it a privilege to share in this, will only have to send name and address to Miss A. E. Fuller, Hanover, New London county, Conn.

The membership of the Shut-in Society now numbers over a thousand invalids in all parts of the world. This notice may reach some other shut-in sisters, who can be gladdened by it. E. R. S.

A MODEL CHRISTIAN CHURCH.

We are in receipt of the "Year Book", "Form of Organization" and other papers giving information concerning Plymouth Church, Indianapolis, Ind., and its many-sided and useful work. Judging from what we learn in these interesting pages, and from other sources, we believe that this church (Rev. Oscar McCulloch, pastor) represents about as nearly as any that can be found the much talked about "Church of the Future". It is broad, progressive, alive and earnest in practical work, and at the same time thoroughly devout and Christian. It has its public religious services on Sunday, with morning sermons "designed to uplift spiritually", and evening subjects "bearing upon practical life"; its Sunday-school, planned to meet varied wants and to traverse somewhat wide fields of instruction, yet never forgetting that its prevailing spirit must be that of reverence and worship and that the most important of religious teachers is Jesus; its Thursday Evening Conference Meeting, "for the weekly renewal of religious sympathies and affections and the study of practical religious questions"; its regular Literary, Musical and Social Entertainments; its Ladies' Union, for church work and for outside beneficence and charity; its Young Men's Room, open every evening and supplied with magazines and newspapers; its Ladies' Parlor, open every day, for many good uses; its "Plymouth Institute", which supports evening classes for instruction in many practical studies; its Savings and Loan Association, to encourage laboring persons and especially young men to save their wages; its popular Lecture Course each winter; its "Round Table", an association of young men to assist in advancing the interests of the Church and Institute, and in various ways do good, with the motto:

"I made them lay their hands in mine and swear
To reverence their conscience as their king;
To break the evil and uphold the Christ;
To go abroad redressing human wrong;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest charity."

The church takes as its motto: "I am come that they might have life more abundantly." It publishes, as descriptive of its basis and aim as a church, the following:

"The idea of this Church is that of a body of brethren and sisters, friends associated for Christian work and worship. Its members strive to do to each other as they would be done by, and to undertake such work as may be thought to lie within the scope of the Christian Church.

"As a Church of Jesus Christ, gathered in his name and to do his work, we declare our union in faith and love with all who love him.

"We associate ourselves together for Christian worship and for Christian work, pledging ourselves to carry out the objects of this church.

"These objects are: Public worship of God, weekly renewal of religious sympathies and affections, mutual acquaintance and assistance, and the alleviation, by physical and spiritual means, of poverty, ignorance, misery, vice and crime."

SOME ENGLISH NOTES.

Rev. Stopford A. Brooke has returned from his summer vacation and resumed his ministry at Bedford chapel, London, Sunday, Oct. 31. That story, started by the *Dublin Mail*, and so widely copied in America, of his having gone out of his mind, was made out of whole cloth.

We regret to read in the *Christian Life* that Rev. Charles Beard, of Liverpool, the ablest preacher in our English churches, now that Dr. Martineau has retired, is obliged by ill health to spend the winter in Italy. Rev. Henry Gow, who has just returned to England after a post-graduate year at Harvard Divinity School, has been engaged as Mr. Beard's colleague.

The British & Foreign Unitarian Association holds every year an autumn meeting not in London, where its regular annual business meeting is held, but in some one of the great provincial centers. This year it has just been held at Manchester. The plan is to have a large evening public meeting, and the next morning a breakfast, at which the delegates from the central association meet the active workers of the district.

Rev. H. R. Haweis, the noted Episcopal preacher and lecturer, promised to preach for Dr. Joseph Parker, one of the leading London Congregationalists, in the "City Temple". When the Sunday morning came, however, Dr. Parker had to announce that the Bishop of London had prohibited Dr. Haweis from rendering this fraternal service. It seems that by the law of the Episcopal church of England, a clergyman may preach in a dissenting church situated within his own parochial district, but not outside that district.

One of the most interesting experiments in practical philanthropy in England is Toynbee Hall,—a large residence started in the midst of Whitechapel, one of the poorest quarters of London, for University men to live in as voluntary workers in the district round. They began, a mere half-dozen, but last year between five and six hundred Oxford and Cambridge men were settled there, trying to come to close quarters with ignorance and sin, and working with a marked power upon the surrounding population.

A new hall of residence for women students has been opened at Oxford,—"St. Hugh's"—intended for students who cannot afford the expense of Lady Margaret's or Somerville Hall. The charge is £45—$225—a year for board and residence, and lecture fees will amount to about $75 more. Students will work in a common study, and there will be a bedroom to every two students. It is, however, open only to members of the Church of England. Sectarian bias is as markedly present in the women's education movement in Oxford as it has been absent at Cambridge. Newnham and Girton have always been open to all sects and denominations.

The *British Weekly* publishes the results of a census of the worshipers at the morning and evening services at the churches and chapels of London on Sunday, October 24. Out of a population of over four millions, about 460,000 were present in the morning, and about 410,000 in the evening. At St. Paul's in the morning 1,662 were present, and in the evening 3,403; at Westminster Abbey in the morning 1,721; at Archdeacon Farrar's in the morning 1,730, and in the evening 1,362. Mr. Spurgeon heads the Dissenters by a great distance, his attendances being 4,519 and 6,070. He is followed by his pupil, Mr. Archibald G. Brown, of the East London Tabernacle, who returns 1,696 and 1,831; and by Dr. Parker, of the City Temple, with 1,325 and 2,415.

LITERARY NOTES.

In the November *Forum* Dr. Hedge has an article on "The Hundred Authors".

Rev. Edward Everett Hale begins a new story, entitled "Mr. Tangier's Vacations", in the December *Lend a Hand*.

A new and enlarged edition of "The Story of the Resurrection", by Dr. Furness, has been published by Houghton, Mifflin & Co.

Rev. O. B. Fothingham's memoir of William Henry Channing, which has been looked forward to with much interest, is at last ready for the public.

The Boston letter in the Chicago *Inter-Ocean* of November 21 announces that the *Index* will be merged in the new radical paper soon to be started in Chicago with Mr. and Mrs. B. F. Underwood as editors.

The December *Atlantic*, besides a full repertoire of excellent papers, contains a supplement giving the oration of Mr. Lowell and the poem of Dr. Holmes, delivered at the 250th anniversary of Harvard university.

A writer in *Queries* names as the ten greatest French writers (classified "according to their influence on history and morals") the following: 1, Calvin; 2, Voltaire; 3, Descartes; 4, Madame de Staël; 5, Bossuet; 6, Rousseau; 7, Corneille; 8, Pascal; 9, Guizot; 10, Victor Hugo.

The December *Unitarian Review* contains, among other things, the splendid paper on "God", given by Rev. S. R. Calthrop at the Saratoga Conference; "The Present State of Distress in the Protestant Church in Germany", by Pastor Hönig, and "Social Equilibrium", by Rev. George Batchelor.

The November number of the *Andover Review* has articles on "The Labor Question", by A. S. Wheeler; "A Decade of Ethics", by J. H. Hyslop; "The Leipzig Book-Trade", by William C. Dreher; "Beyschlag's Life of Christ", by Prof. B. Weiss; editorials on "The Result at Des Moines", "Christianity and Modern Competitors", etc.

The Unitarian Sunday-school society, 25 Beacon street, Boston, has published a pamphlet abridgment of its hymnal, for the use of Sunday-school conventions, evening meetings, etc. It contains three services with responsive readings and music, and thirty-three choice hymns with music. All for 5 cents.

One of the most instructive of little books on art is Mrs. Sarah W. Whitman's "The Making of Pictures". Interstate Publishing Co., Boston and Chicago; pp. 132; 60 cents. The book is made up for the most part of twelve talks with young people, upon oil and water-color painting, etching, engraving, photography and the reproductive processes.

Mr. Savage and Mr. Crooker both wished for space to reply to our criticism in last UNITARIAN of their sermons. But with our very limited space, we cannot begin an open discussion column. Nor, when so much more has been said on the other side than on ours, is it necessary. They have said their say, printed the same, and sent it where they would. In our turn, we have said our word. If we have said anything *unfair*, we shall endeavor to make any corrections necessary.

Rev. Arthur May Knapp, of Watertown, Mass., will make a lecture tour west, beginning early in December and extending as far as California. In addition to his lectures in former years, covering almost the whole history of art, he offers this winter four new subjects, namely: "The Arch and the Dome", "History in Sculpture", "Mythology in Sculpture, or The Gods of Greece", and "Caricature and the Grotesque". All are finely illustrated by the stereopticon.

The *New Princeton Review* for November is a strong number, as all its predecessors have been. Its leading articles are "The Modern Novel", by T. S. Perry; "Realism", by President McCosh; "The Resurrection of Buried Languages", by Francis Brown; "Railroad Abuses at Home and Abroad", by Arthur T. Hadley; "Sham Legislation"; "The Enlistment of Lafayette, 1776", by Bayard Tuckerman; a story by Grace King. With the present issue it completes Volume I. It is published bi-monthly. 50 cents a number, $3 a year.

We are glad Messrs. Houghton, Mifflin & Co. have put Miss Sarah Orne Jewett's "Deephaven" into their Riverside Pocket Series; not only because the form is a charming one, and especially suitable for this delicate classic, but also because we feel sure that the appearance of Miss Jewett's first book in a different dress will be the means of introducing it to many new readers, and of bringing it again to the attention of its old admirers. Certainly nothing more graceful and true than these sketches of an old New England seaport town have appeared for a long time.

We have received from Messrs. Williams & Norgate, of London and Edinburgh, the Rev. Robert Compton Jones's excellent collection of "Hymns of Duty and Faith", designed especially for private devotion. We are sure it will be prized by many, for we can hardly conceive of the selection being better made for purposes of religious comfort and spiritual quickening. We have been particularly interested in noticing the large proportion of poems by American authors which have found a place in this English volume. No names appear oftener than those of Whittier, Longfellow, Cary, Very, Furness, Johnson, which is itself no slight commendation to the book.

The venerable Dr. Farley, of Brooklyn, has printed for private distribution the closing sermon of his public ministry at the Church of the Saviour, preached in that city twenty-four years ago. In a prefatory note he says: "The action of the Western Conference, at its recent meeting in Cincinnati, has opened a controversy of very serious and significant consequences to the churches of the liberal faith. For myself, I wish to leave my children and the survivors of the flock to which I so long and happily ministered in no doubt as to the position their aged parent and their former pastor held to the last, on the issues involved." As all who know Dr. Farley would expect, the sermon is a most beautiful, tender and noble one—as broad and sweet in its spirit as it is loyal to the Christian faith he so deeply loves.

"Hymns of Faith and Hope", selected and arranged by Rev. Oscar C. McCulloch, minister of Plymouth Congregational church, Indianapolis, Ind.; pp. 67, price 50 cents per copy, $4 per hundred. May be obtained from

the compiler. This is an excellent collection of 174 devout, earnest, uplifting, rational hymns, set to 68 of the best of our common church tunes. With these we have also bound up—a most valuable feature of the book—22 pages of scripture selections for responsive readings by minister and congregation. We think the idea embodied in this book is the right one—few hymns and tunes, but those the best. And we believe that into most churches brief responsive scripture readings may be introduced to advantage. We do not know a better hymn, tune and service book for liberal Christian congregations than this.

"Ten Dollars Enough", by Catherine Owen, which Houghton, Mifflin & Co., of Boston, publish, is a practical and interesting book. It gives the experience of a young married woman living in one of the suburbs of New York, who, with a family consisting of herself, her husband and one servant, was able to keep house comfortably, even elegantly, while paying something less than ten dollars a week for all housekeeping supplies. Many valuable recipes are introduced, but the book is far from being an ordinary cook-book. It is rather a vivid and, on the whole, very instructive story of the doings of an enthusiastic and skillful young housekeeper, and we are quite as much interested in her admirable training of a raw German servant, and in the good sense with which she settled the various little questions which are always presenting themselves to matrons of moderate means, as we are in any of her undertakings in croquettes or mock-turtle soup. There can be few housewives who would not be helped by this plain account of the way in which one woman achieved success.

PUBLICATIONS RECEIVED.

To Publishers.—*All books sent to the* Unitarian *will be promptly acknowleged under the head of "Publications Received", with statement of publisher's price, if known.*

Memoir of William Henry Channing. By Octavius Brooks Frothingham. Boston and New York: Houghton, Mifflin & Co. Pp. 491. Price.....$2.00

Jo's Boys. By Louise M. Alcott. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Pp. 365. Price.....$1.50

Applied Christianity. Moral Aspects of Social Questions. By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Pp. 320. Price..$1.25

Beckonings for Every Day. A Calendar of Thought. Compiled by Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Pp. 225. Price.....$1.25

Sunday-school Lessons on Lives and Deeds. Series for 1886-87. Early Hebrew Stories. By Rev. Charles F. Dole. With Questions. Boston: Unitarian Sunday-school Society. Pp. 102. Price.....

Lessons in Ethics; or, The Laws of Right Conduct. Part II. Character Lessons. By George H. Young. Fifth edition. Boston: Unitarian Sunday-school Society. Pp. 35. Price.....10 cents.

Hymns and Tunes and Services from the Sunday-school Service Book and Hymnal. Compiled and edited by Rev. Henry G. Spaulding. Boston: Unitarian Sunday-school Society. Pp. 45. Price..... 05

"Therefore"; or, The Working Forces of Christianity. A sermon by Andrew P. Peabody. Boston: Cupples, Upham & Company. Pp. 16. Price.....

Plymouth Church, Indianapolis. Annual Report and other papers.

Annual Report and other publications of the Women's National Indian Association, Philadelphia.

Sanitary Progress. By C. F. Dight, M.D. Published by request. Pp. 20.

The Busy Bee; or, Beekeeping in a Nut-Shell. By Rev. E. T. Abbott. St. Joseph, Mo. Pp. 38. Price..... 15 cents.

Morality vs. Law (The Age of Consent). By Georgia Mark, LL.B. Woman's Temperance Publication Association, 161 La Salle street, Chicago. Price.....5 cents.

THE WINONA CONFERENCE.

The Wisconsin Conference determined to make its fall session this year an "inter state" meeting, by crossing the Mississippi to Winona, Minn. The result has been good. The Conference was well attended by delegates from outside, the papers and discussions were practical and inspiring, the Winona people gave good congregations at every session, and a strong impression in favor of our thought was made on the city.

The opening sermon was given on Wednesday evening, Nov. 10, by Rev. Grindall Reynolds, of Boston, Mass., Secretary of the American Unitarian Association. His theme was, "Man's Capacity or Divinity". It was treated in a clear, strong, practical way, which aroused a hearty interest in all hearers. On Thursday Rev. Kristofer Janson, of Minneapolis, gave an address on the question, "Will the world ever have one religion?" It was a poetic appreciation of the truths found in all religions and a prophecy of the gradual approximation of all religions toward the one Universal Religion. Rev. H. M. Simmons, of Minneapolis, spoke on "True Radicalism", which he found in *uprooting* all that is false and evil and *rooting* in their stead all that is good and true. On Thursday evening Rev. S. R. Calthrop reached Winona just in time to give his masterly address on "God".

Friday morning was given to business. The reports for the year showed three new church buildings dedicated (at Gilmanton, Wyoming or Helena, and Madison); two ministers settled (Earl and Forbush); one church revived (Baraboo); and one church partially revived. On Friday afternoon Rev. T. G. Owen, of Arcadia, Wis., gave a quaint, attractive paper on "Sin and Sinners"; Mr. Crothers, of St. Paul, spoke thoughtfully of "Freedom and its Responsibilities"; and Rev. Joseph Waite, of Janesville, Wis., spoke on "Probation", giving a noble plea for the larger hope. On Friday evening Rev. T. B. Forbush, of Milwaukee, preached on the "Nature and Value of the Bible", a valuable statement of the results of modern biblical scholarship and a strong plea for the religious and moral value of the Bible. On Saturday afternoon Rev. Mary H. Graves, of Chicago, gave an excellent statement of the work of the "Women's Conference", and Miss A. A. Woodward, of Madison, read an exceedingly helpful paper on "The Church and Music". Notwithstanding the people had done "marvelous feats of listening" for three days and nights, a good congregation came together on Saturday night to listen to Rev. O. Clute, who had just ar-

rived from the Des Moines Conference. Mr. Clute preached on the "Common Gospel", trying to trace the elements of religion in all the creeds and to show how needless are the petty distinctions on which many of the creeds are built.

On Sunday morning Mr. Clute again preached. His subject was "Immortality". And in the evening Rev. J. H. Crooker preached on "The Higher Love of Jesus", a sermon full of thought and of religious insight.

The Winona meeting was in every way a success—in attendance, in work, in constructive spirit, in good results in the city.

We ought to add that Rev. Kristofer Janson lectured one evening during the Conference to his Scandinavian countrymen in Winona, and found among them some friends of Unitarian thought. O. C.

THE DES MOINES CONFERENCE.

The Iowa Association of Unitarian churches held a fall conference at Des Moines, November 10 and 11. Both days were crowded with discussions and business of the most practical character, carrying out with vigor the programme which we outlined at some length in our last number. First of all, the subject of Lay Leaders was introduced by Mr. Clute, the minister-at-large, and after full consideration it was voted to establish an order or association of such leaders, and to appoint a committee to have the matter in charge. Mr. Clute reported that he had begun the preparation of a small service book for use in conducting lay meetings.

Mr. Judy, of Davenport, read a paper on the Thought and Purpose of Unitarian Christians, and our great Need of more Ministers. The paper was ordered printed as a tract. A course of study for Lay Leaders and Sunday-school workers and a "Training School for Ministers" were discussed. Several Post Office Mission committees reported valuable work done. Rev. Mary A. Safford, of Sioux City, read a forcible paper on Social and Literary Clubs, which called out a suggestive conversation.

The Conference took steps to systematize its work by dividing itself into sections or departments, to wit: A Lay Leaders department, with Miss Elinor E. Gordon, of Sioux City, as its secretary; a Unity Club department, with Mr. C. S. Garfield, of Humboldt, secretary; a Sunday-school department, with Miss C. J. Bartlett, secretary, and a Post Office Mission department, with Mrs. C. T. Cole, of Mt. Pleasant, secretary.

The subject of missionary work by groups of churches was advocated by Rev. Arthur Beavis and others, the idea being to concentrate the efforts of such a group on some one important point where a new church could be organized, and then for each church of the group to release its pastor for a specified number of Sundays in each year to nurse the new movement until it was strong enough to call a pastor. The plan was generally thought feasible.

In connection with the Conference the Des Moines church carried on a series of meetings—revival meetings, shall we say?—evenings and Sundays from November 7 to 14. We report these in another column.

THE MISSOURI VALLEY CONFERENCE.

This Conference, which includes all the Unitarian churches of Nebraska, Kansas and western Missouri, held its annual meeting at Topeka, Kansas, Wednesday, November 17, immediately following the dedication of the new church. The morning session was devoted to a prayer and conference meeting, the reading of an interesting report on Post-office Mission work by Rev. John S. Brown of Lawrence, and the annual report of Rev. Enoch Powell, who, besides being pastor at Topeka, is also missionary for Nebraska and Kansas. Out of his work for the past two years had come the beautiful new church in which the Conference was holding its session.

In the afternoon, Rev. Judson Fisher, of Alton, Ill., being kept away by illness, Mr. Powell read a paper from him on "Practical Religion". Rev. C. G. Howland read a paper on "Discouragements and Encouragements in Unitarian Work". The essays called out excellent discussions, in the course of which Secretary Reynolds, of the American Unitarian Association, said that Unitarianism had suffered greatly because its fathers, Dr. Channing, Dr. Dewey and others, gave but little attention to organization; that since it had been organized its growth had been steady and satisfactory. He thought that in rural New England Unitarian churches were better attended than the churches of other denominations. He also said there was good authority for the statement that Unitarians are more numerous today than the Methodists were when their organization was no older than ours now is.

Resolutions were passed thanking Rev. Mr. Brown (now over 80 years old) for his disinterested and efficient work in the Post-office Mission, and recommending that financial assistance be rendered him in prosecuting it, by the churches of the Conference and individual Unitarians.

Also resolutions of a most gratifying character were passed declaring the Christian purpose and at the same time the broad fellowship of the Conference. It was hoped by Mr. Powell and others who offered or advocated their adoption, that they might serve to some extent as a basis of union between the Western Conference and the Western Unitarian Association. We give them in full in our Editorial Notes.

The Conference closed with addresses in the evening by Secretary Reynolds, of Boston, Rev. J. R. Effinger, Secretary of the Western Conference, and Rev. John Snyder, of St. Louis.

NEWS FROM THE FIELD.

Rev. Grindall Reynolds began his recent western work by preaching for Rev. S. R. Calthrop, in Syracuse, N. Y., on Sunday, November 7. Tuesday evening, November 10, he lectured before the Contemporary Club of the Unitarian church in Madison, Wis., on "Four Episodes of the Revolution". The next day he went on to Winona, Minn., and preached the opening sermon at the Conference that evening. A twelve hours' ride took him thence to Des Moines, Iowa, where he preached Sunday, November 14. Next he went to Topeka, Kansas, where work had been arranged for him by Mr. Powell. Then to Chicago for a board meeting, and to Buffalo, N. Y., for a Sunday, and home.

Ann Arbor, Mich.—The work here opens excellently this fall. Mr. Sunderland has just been giving a series of Sunday evening lectures on Culture; subjects, "Intellectual Culture", "Culture of the Memory", "Culture of the Imagination", "Culture of the Will", "Moral Culture" and "Religious Culture".

—The Students' Bible Class is devoting the season to "Great Episodes and Famous Characters of Christian History".

Arcadia, Wis.—Rev. T. G. Owen is just moving into the new and commodious parsonage. Work prospers under his efficient leadership.

Baraboo, Wis.—This parish is several hours' ride from Janesville, yet the Sunday trains enable Rev. Joseph Waite to minister to both parishes on the same day. Things are looking well at Baraboo.

Boston, Mass.—The Unitarian Sunday-school Society is about to begin some normal class work for Sunday-school teachers. A series of informal lectures to teachers will be given in Channing Hall on Thursday afternoons, by Drs. Hale and Clarke, Mr. Herford, Mr. Winkley and others, beginning Dec. 5.

—Mr. Herford is giving in the Arlington Street church a series of six Sunday evening lectures, entitled, "Chapters from the Gospel of Liberty"; subjects: "The Little States of Greece", "Judas Maccabæus", "Montenegro", "William the Silent", "Poland", "Ireland".

—The South Middlesex Conference of Women held its second meeting of this season in the New Unitarian Building and was well attended by delegates from the various churches in the county. Reports were made of good work done among the branches, and what is more important even, a feeling of fellowship was awakened among these country churches, by the knowledge there gained of each other's condition and work. The Conference regretted that Miss Abby W. May was obliged on account of her health to retire from the presidency of the National Conference, but welcomed cordially the new president, Mrs. J. W. Andrews, who was present, and at the request of the chairman, Mrs. M. P. Lowe, said a few earnest words in regard to her office, and the sympathy expressed that afternoon, which gave her good hope for the future. M. P. L.

—The Suffolk Conference is holding a series of four theater services in the Howard Athenæum. The services at the Boston Theater in years past have, though largely attended, failed to reach the special classes aimed at—the Sunday evening street loafers and unchurched masses, and it was determined this year to take one of the theaters more especially frequented by them. Dr. J. F. Clarke opened the course, followed by Revs. E. A. Horton, E. E. Hale and M. J. Savage. The audiences at the first two lectures have been about 800 each night, largely of the classes desired. Each following Tuesday evening a conference has been held in the neighboring Bulfinch street chapel (Rev. S. H. Winkley's) for any who wished to ask questions on the subjects treated. These have been interesting but not largely attended.

—The mid week noon services at King's chapel will begin Wednesday, December 1, and be held each Wednesday from 12.05 to 12.35. They have been a help to many in the past two years, and seem likely to become a permanent institution.

Brooklyn, N. Y.—On Nov. 14, 17 and 18, a series of inspiring meetings were held in Rev. S. H. Camp's church. The beautiful new church edifice, Gates avenue and Irving place, was consecrated, and the New York State Conference held its annual session, with all our Brooklyn and New York city ministers present, and several besides.

Camden, N. J.—Work has commenced on a new Unitarian Church. The architecture will be Queen Anne style modified. The first floor will contain the lecture room, or Sunday-school apartment, and class rooms. The main auditorium will be on the second floor, and will have a seating capacity of about 500. The entire cost will be about $14,000. The building is being erected by the Unitarian congregation, organized a few months through the labors of Rev. N. A. Haskell.

Chelsea, Mass.—The Unitarian society is prospering greatly in its beautiful new church. The Sunday-school, which numbered ninety-three the 1st of September, now has a membership of one hundred and seventy-five, with forty-five in the infant class. A Unity Club has been organized with excellent prospects.

Chicago.—Rev. J. Ll. Jones has been away taking a two or three weeks' vacation among the Tennessee mountains. Miss Hultin, of Iowa, supplied his pulpit while he was absent.

—The directors of the Western Unitarian Association held a special meeting at their

Chicago office on Friday, November 19. Present, eleven members, including from a distance Messrs. Snyder, Clute and Sunderland. By request, Rev. Grindall Reynolds, secretary of the A. U. A., met with them for mutual consultation over western interests and plans of work.

—At the close of the morning service at the Church of the Messiah, Sunday, November 7, money was raised for forty additional copies of the UNITARIAN,—half the number to be sent to persons in the congregation who do not as yet take it, and half to be placed regularly for free distribution on the literature table at the church door.

Des Moines, Iowa.—A "week of meetings" was held in the Unitarian church, November 7–14. The two Sundays were occupied, morning and evening, by Rev. S. R. Calthrop, of Syracuse, N. Y., and Rev. Grindall Reynolds, of Boston. On the week evenings between there was preaching by Revs. J. R. Effinger, J. Ll. Jones, Marion Murdock and Arthur Beavis. The effect of the meetings was quickening and strengthening.

—The ordination of Miss Ida C. Hultin to the ministry took place on Wednesday evening, November 10. Invocation by Rev. J. R. Effinger, scripture reading by Rev. Arthur M. Judy, sermon by Rev. J. Ll. Jones, prayer by Rev. Marion Murdock, address to minister by Rev. S. S. Hunting, address to people by Rev. O. Clute, right hand of fellowship by Rev. Mary A. Safford, benediction by the pastor. A large congregation was present, and the exercises throughout were marked by a warm and genuine religiousness.

Gilmanton, Wis.—The Union church at this point is doing well under the ministry of Rev. N. C. Earle. It is an illustration of what may be done everywhere when people will give up their useless contentions and unite on the great thoughts of God, duty, brotherhood and immortality.

Janesville, Wis.—The congregations here have rapidly increased since Rev. Joseph Waite began his work.

La Porte, Ind.—Rev. John Snyder, of St. Louis, will read Shakespeare and Dickens soon for the benefit of the Unitarian church.

Louisville, Ky.—The Harvest service on a recent Sunday was very interesting, and drew a great congregation. The church was beautifully decorated with autumn foliage and fruits, and the exercises were largely by the children. In the evening Miss Mary F. Eastman, of Massachusetts, delivered an address on "Immortality".

Madison, Wis.—Work at this important college town is in good shape for the year. Mr. Crooker's regular congregations are good, and they much enjoy the beautiful new church. The "Contemporary Club" is more largely attended than ever before, having 60 members. It meets once in two weeks, and is entirely controlled by the young people of the congregation. Its five sections, under five leaders, study science, art, literature, social science, and history. The "Channing Club" is composed of University students, alumni, and professors. Last year its work took a biographical direction, including studies of the lives of Channing, Priestly, Parker, Martineau, and others. This year, under the general subject, "The Religious Side of New England Life", it is considering such subjects as "Congregationalism", "The Religion of the Pilgrim Fathers" "Ann Hutchinson and the Quaker Persecution", "Roger Williams", "Salem Witchcraft", "The Puritan Sunday", the "Rise and Progress of Unitarianism in America". The "Ladies' Club", led by Miss A. A. Woodward, is at present engaged in a study of the Ethnical Religions, and it also has general direction of the social life of the church. The Sundy-school is ably led by Mr. D. B. Frankenberger, and is in excellent working condition. Altogether the Madison work is well organized, and moves forward with a courageous step.

Milwaukee, Wis.—On May 1, Rev. T. B. Forbush began work here, since which time the congregation has doubled.

Minneapolis, Minn. — The Scandinavian society, under the ministry of Rev. Kristofer Janson, held a fair not long since, at which the comfortable sum of $888 was cleared to help forward the new church building.

Newton Centre, Mass.—The Unitarians of this place have made great improvements in their church property during the past summer. They have purchased additional land and have changed the interior of their church in such a way as to increase its seating capacity without interfering with the external appearance of the building. The audience room has been re-frescoed and presents a very pleasant appearance, so that a stranger in entering cannot fail to be possessed of a comfortable, homelike feeling,—a feeling which is appreciated by those looking for a religious home.

Quincy, Ill.—Rev. John Tunis has resigned the pastorate of the Unitarian church, and expects to go east. His work has been not only an able but a deeply religious one.

Shelbyville, Ill.—Mrs. Douthit came near losing her life, about the beginning of November, at the hands of a woman who seems to have been employed by the liquor party to visit this kind of revenge on a member of Mr. Douthit's family because of his vigorous advocacy of prohibition in his *Best Words*. The attempted assassin was arrested and Mrs. Douthit escaped in safety.

Springfield, Mass.—A beautiful memorial chapel has just been erected in the cemetery here, by Mrs. Dorcas Chapin, one of

the oldest members of our Springfield congregation, in memory of her husband, Chester W. Chapin. The opening service, conducted by Rev. John Cuckson, with others of the city clergy, was held October 24. Since that time this venerable lady has passed away, at the age of almost 86 years. Her death occurred Sunday, November 14.

Taunton, Mass.—Rev. John P. Forbes has accepted the call of the Unitarian society.

Wilton, N. H.—Mr. Frank L. Phalen, of the last Meadville graduating class, is settled here, and was ordained Oct. 21,—Rev. Brooke Herford preaching the sermon, and Brethren Tilden, Walbridge, Lincoln, Gallagher, Gilman, Seward and Shaw taking part in the service. Original hymns from Mr. Tilden and Dr. Hill were sung. Mr. Phalen's work opens with fine promise.

New York City.—The Unity Congregational Society is a new Unitarian organization which is temporarily holding religious services in Unity Chapel, 128th street, near Fourth avenue. It is designed to proceed at the earliest practical moment to the erection of a modern church on one of the avenues above Central Park; and the cordial co-operation of every one interested in the promulgation of Liberal Christianity is earnestly asked, to the end that Unitarianism may be preached from a pulpit worthy of its lofty aim. The best available talent is employed, and it is expected that an able preacher will soon be found to fill the pulpit permanently.

St. Louis, Mo.—The Unitarian Club held its first meeting for the season on the first Tuesday evening of November, Mr. N. O. Nelson, the president, reading a paper on "The Relation of Unitarianism to Labor". The discussion following was of the most interesting character. Next month Mr. F. B. Brownell will give a paper on "Strikes".

—The Church of the Messiah has established a branch of the National Unitarian Temperance Association, which will hold regular meetings on the first Sunday evening of each month. It is hoped that the Church of the Unity will join in the same. Rev. Mr. Snyder has been preaching three sermons on Temperance, treating the subjects, "Why I Became a Total Abstainer", "False Remedies for Intemperance", "The Gospel the True Remedy".

—The Channing Circle, made up of the young people of the Church of the Messiah, is taking up as its subject of study this winter the writings of Oliver Wendell Holmes. Last winter was given to the study of Whittier.

—The church held a service for old and young on Thanksgiving day morning, with music, responsive readings, worship, and addresses by Mr. Snyder and Dr. Eliot.

Topeka, Kansas.—The beautiful new church home, which the Unitarian society completed last spring, was dedicated on Tuesday evening, November 16. Rev. John Snyder preached the dedicatory sermon, taking as his subject, "The New Calvinism of Science". The pastor, Rev. C. G. Howland, of Lawrence, Mr. F. M. Haywood, of the local society, and the Congregationalist and Swedenborgian ministers of the city, took part in the very interesting services.

Westboro', Mass.—The resignation regretfully granted by the Unitarian society to Rev. E. C. Abbott, who was installed their pastor June 22, 1884, took effect Sunday, October 31, and, regardless of the weather, many assembled to listen to the farewell services. His subject was "Hope". The sermon was eloquent and practical. He has infused his energetic spirit into the society, and the congregations have been larger than ever they were before. The Sunday-school is large and growing, while the Unity Club was never as prosperous. He has been widely popular, having been selected to give the Grant memorial address and that at the Gough memorial and several other public union services. He will go to a larger work.

Whitman, Mass.—The band of Unitarians who have steadfastly labored in this place for the dissemination of liberal principles were, on Nov. 16th, organized into "The First Unitarian Society of Whitman". The attendance was excellent and marked by general cordiality. The officers chosen were: Trustees—C. D. Nash, M. S. Reed, C. H. Edson, A. C. Brigham and M. L. Harlow, the first named being collector and treasurer. J. C. Gilbert was chosen clerk. The pastor, Prof. Whitcomb is addressing growing audiences, and is encouraged by the deepening interest of the people.

Winona, Minn.—During the past spring and summer Rev. J. H. Crooker, of Madison, Wis., preached here several Sundays. During his summer vacation he gave four successive Sundays to the work. He found a city of twenty thousand people, no Unitarian church, but a good degree of interest among a class of people such as could insure success. He arranged to have the annual session of the Wisconsin Conference cross the border and meet in Winona. Twelve Unitarian ministers were present at the meeting and about thirty delegates from outside, with an attendance from the town of from seventy-five to one hundred and seventy-five. On Sunday, Nov. 14, after the morning meeting, the friends remained to consult as to a permanent organization. A permanent committee of arrangements was appointed, and it was determined to continue the meetings every Sunday for the present. Mr. Clute remained during the week to do parish work and to preach on Nov. 21. Rev. Clay McConlay, of St. Paul, preached on Nov. 28. Other ministers will follow for two or three weeks, when Mr. Clute will return for several Sundays.

CALENDAR FOR DECEMBER.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Milton by MRS. E. E. MAREAN.)

1. W. Nor love thy life, nor hate; but what thou liv'st
Live well; how long or short permit to heaven.

2. Th. To know that which before us lies in daily life
Is the prime wisdom.

3. F. In our proper motion we ascend
Up to our native seat; descent and fall
To us is adverse.

4. S. Who overcomes
By force hath overcome but half his foe.

5. ☧. He that has light in his own clear breast
May sit in the centre and enjoy bright day.

6. M. To be weak is miserable, doing or suffering.

7. T. Accuse not nature, she hath done her part;
Do thou but thine.

8. W. Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.

9. Th. They also serve who only stand and wait.

10. F. He who would not be frustrate of his hope
to write well hereafter ought himself to be a true poem.

11. S. He who reigns within himself and rules
Passions, desires and fears is more than king.

12. ☧. Truth is as impossible to be soiled by any outward touch as the sunbeam.

13. M. With labor I must earn my bread?
What harm? Idleness had been worse.

14. T. Add deeds to thy knowledge answerable; add faith,
And virtue, patience, temperance; add love.

15. W. Who ever knew truth put to the worse?

16. Th. This is servitude—
Thyself not free but to *thyself* enthralled.

17. F. Shall truth fail to keep her word,
Justice divine not hasten to be just?

18. S. The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.

19. ☧. Love leads up to heaven, is both the way and guide.

20. M. Strength from truth divided—naught merits but dispraise.

21. T. Goodness thinks no ill where no ill seems.

22. W. Heaven is as the book of God before thee set,
Wherein to read his wondrous works.

23. Th. Who best
Can suffer, best can do; best reign, who first
Well hath obeyed.

24. F. Peace hath her victories no less renowned than war.

25. S. The Babe still lies in smiling infancy
That on the bitter cross
Must redeem our loss.

26. ☧. That thou art happy, owe to God;
That thou continuest such, owe to thyself.

27. M. What in me is dark,
Illumine; what is low, raise and support.

28. T. What is strength without a double share of wisdom?

29. W. Just are the ways of God,
And justifiable to men;
Unless there be who think not God at all.

30. Th. Man hath his daily work of body and mind
Appointed, which declares his dignity.

31. F. To measure life, learn thou betimes, and know
Toward solid good what leads the nearest way.

END OF YEAR. RENEWAL OF SUBSCRIPTIONS.

We have reached the end of the year,—the time for renewing subscriptions to the UNITARIAN. May we ask that these renewals be made with the least delay possible. As we publish at so very low a price, promptness as well as pay in advance is necessary. To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us. ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** For directions for sending money see page ii of cover.

Although, as we inform our readers on another page, the UNITARIAN has now reached so large a subscription list as to be self-supporting, yet we are naturally desirous of a still wider field of usefulness for it. And this it may easily have, if those who believe in the work it is trying to do, will help make it known.

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Or, if they cannot do anything more, they can at least furnish us a few names of persons to whom we may mail specimen copies.

Packages of the UNITARIAN will be sent ***free*** to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them as samples.

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NOTICE.

Last month we asked any of our friends who had August numbers which they did not care to preserve, if they would kindly send them to us, to complete files. The response has been generous, for which we are grateful. Now, if our friends will bear with us, we will make one more request, and this time regarding the *November* number. The demand for that has been so unexpectedly large that we are behind 100 copies. If readers who do not care to keep files, or who may by any chance have two copies, will be good enough to remember us again, we shall be able to finish up the year with orders filled, files complete, and everybody, so far as we know, satisfied.

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